
This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

GoogleTM books

<https://books.google.com>



This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

GoogleTM books

<https://books.google.com>



X35ZS
.AN 8
.E



Western Reserve University

BULLETIN

VOL. XXVIII

AUGUST, 1925

No. 8



CONTENTS

ANTICHRIST and ADAM

Translations by
SARAH F. BARROW, Ph. D.
and
WILLIAM H. HULME, Ph. D.

With an Introduction

Issued Monthly by
WESTERN RESERVE UNIVERSITY
10940 Euclid Avenue, Cleveland

Entered at the Post-Office at Cleveland, Ohio, as second-class matter, August 1, 1907, for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized January 1, 1924.

THE WESTERN RESERVE UNIVERSITY
BULLETIN

General Editor—WALTER GRAHAM, Ph. D.
Associate Professor of English

WESTERN RESERVE UNIVERSITY BULLETIN

NEW SERIES

VOL. XXVIII

AUGUST, 1925

NO. 8

LITERARY SECTION SUPPLEMENT

WESTERN RESERVE STUDIES, VOL. 2, NO. 8

The Mediaeval Religious Plays

Antichrist

AND

Adam

CLEVELAND, O.

Antichrist and Adam

TWO MEDIAEVAL RELIGIOUS DRAMAS

Translated into English by
SARAH F. BARROW, PH. D.
and
WILLIAM H. HULME, PH. D.

With an Introduction by
WILLIAM H. HULME

298076

DEC -4 1925

X35ZS

.AN8

.E

PREFATORY INTRODUCTION

If Professor Adams could have found a good excuse and the space to include the *Antichristus* and the *Adam* in his very timely and excellent *Chief Pre-Shakespearean Dramas*¹, these translations would never have been published. But, as it is, no English translation of either of these plays is accessible; and it must be granted that they are, in certain respects, the most important dramas that have been passed down to us from the Middle Ages. And while one of them is Latin and the other Anglo-Norman, they are both of great interest and value in any thorough study of the mediaeval drama of England, as well as that of continental European nations. Both of them show, in their art and technique, a remarkable understanding, on the part of their respective authors, of certain essentials of stagecraft, such as setting, the use of stage-directions, sticomythic dialogue, individualized character portrayal, and lively, vivid presentation. It would, indeed, be difficult to find any other play in the entire field of the mediaeval drama, including the best cyclical Miracle Plays, in which these features are anything like as well represented as they are in both the *Antichristus* and the *Adam*. In fact, it hardly seems possible that the unknown authors of these two dramas were not familiar with Terentian comedy or with some other form of the ancient classical drama.

In the translations, Froning's edition of the *Antichristus* has been closely followed and Grass's edition of the *Adam*, corrected by that of Studer. Miss Barrow is responsible for the translation of the *Adam* (excepting the stage-directions), and Mr. Hulme for that of the *Antichristus*. No attempt has been made in either case to preserve the verse-forms of the originals, but line for line prose translations have been given,—as literal as was consistent with the rendition into clear, simple English. The lines, beginning always with capitals, are accordingly arranged in the form of verse for the convenience of easy reference. Since it is the hope of the translators that the English versions here printed may prove to be of

¹ *Chief Pre-Shakespearean Dramas. A Selection of Plays Illustrating the History of the English Drama from Its Origin down to Shakespeare.* By Joseph Quincy Adams, Professor of English in Cornell University. Boston: Houghton Mifflin Co., 1924, ix, 712 pp.

practical value to teachers of undergraduate courses in the Pre-Shakespearean drama, by way of supplementing well-known books of selections, such as those of Manly and Adams, Latin stage directions and quotations everywhere have been converted into English; but the originals—excepting in case of stage-directions—have been given in footnotes.

While the two dramas were apparently written about the same time (near the middle of the twelfth century), the *Antichristus* has been placed first, because the original is in Latin and represents, perhaps, a somewhat earlier stage in the development of the mediaeval drama than does the *Adam*, the original text of which is entirely in Old French (“Anglo-Norman”).

The existence of plays on the Antichrist motive has long been known to students of the religious drama of the Middle Ages. But the “Tegernsee” *Antichristus* is apparently the earliest successful, as well as the best, attempt at the dramatization of the legend. And under the inspiration of this fine twelfth century drama the Antichrist idea was introduced into a considerable number of mediaeval plays of religious, or of politico-religious, provenience². According to Froning³, there was an ancient tradition of the church that, after a final attempt at a display of world-power by the Roman Empire, Antichrist would come, whose sway on earth would eventually be replaced by the second coming of Christ. This had special reference to the familiar mediaeval assumption that the Roman Empire would continue to flourish, and that its ruler would become the protector of Christianity. This belief was, moreover, closely bound up with a current opinion originating in the prophecy of the Byzantine Methodius, that the last Emperor of Rome would, at the conclusion of his reign, deposit the insignia of his office in the temple at Jerusalem or on the Mount of Olives, and thus prepare the way for Antichrist.

² Creizenach, *Geschichte des neueren Dramas I*, 78, says: The poets of the Middle Ages frequently undertook to present this dreadful picture (i. e. Coming of Antichrist). M. J. Rudwin gives a complete list of the early German Antichrist plays and a comprehensive, if not exhaustive, bibliography on the subject in *A Historical and Bibliographical Survey of the German Religious Drama. University of Pittsburgh Studies in Language and Literature*. Pittsburgh, 1924, pp. 55-57. Besides the Tegernsee *Antichristus*, Rudwin records six other German Antichrist plays: *Züricher Antichristspiel*, 1346-78; *Franfurter Antichristspiel*, about 1456; the *Xantener Antichristspiel*, 3rd quarter of the 15th century; *Künzelsauer Fronleichnamsspiel Antichristsszene*, M.S. 1479; *Churer Antichristspiel*, 1517; *Dortmunder Antichristspiel*, circa 1600. An Antichrist play, or scene, is included (xxiv) in the *Chester Cycle of English Miracle Plays*.

³ *Das Drama des Mittelalters I*, 199.

Creizenach, however, expresses the opinion⁴ that the Antichrist legend had a biblical source in a prophecy of the apostle Paul, according to which an opponent of God would arise before the appearance of Christ at the final judgment, and would take his place in the temple as if he were himself God⁵. The immediate source, however, of the mediaeval drama of *Antichristus* seems to have been the tenth century tract by Adso of Toul, entitled *Libellus de Antichristo*⁶. "Into this," [*Libellus*] the author of the dramatic *Antichristus*, says Chambers⁷, "has worked the central theme of the *Prophetæ* and the debating figures from that very popular *débat* or 'estриф', the *Altercatio Ecclesiae et Synagogae*⁸. The author of the drama was a German poet and he wrote it, according to the best authorities, about the year 1160, during the reign of Frederick Barbarossa⁹.

Froning¹⁰, following Zezschwyt¹¹, is of the opinion that the drama could only have originated in the later years of the reign of Frederick. He thinks, indeed, that the situation in the Reichstag of Mayence at Easter, 1188, when Frederick and his nobles decided with great enthusiasm to dedicate their lives and energies to the Crusades, fits in perfectly with the conditions described in the drama.

The "Tegernsee" *Antichristus*—so called because the MS. formerly belonged to Kloster Tegernsee, Bavaria,—has been preserved in only one manuscript¹². The text of the drama, which was originally Latin, has been known and accessible in printed form for more than two hundred years. Since the publication of the first

⁴ *Op. cit.*

⁵ 2 *Thessalonians*, ii. 3-13.

⁶ Creizenach, *Op. cit.* 78-79; Chambers, *Mediaeval Stage*, Oxford, 1903, ii. 63-64. The *Libellus* in its original form is accessible in Migne's *Patrol. Lat.* Ci. 1291.

⁷ *Op. cit.* 64.

⁸ Cf. the pseudo-Augustine *De altercatione Ecclesiae et Synagogae dialogus* in Migne *Op. Cit.* xliii. 1131 and Chambers' *Ibid.*, footnote 2.

⁹ Creizenach, *Op. Cit.* 79f.; Chambers says, *Op. Cit.* "it probably dates from about 1160, when Frederick Barbarossa was at the height of his struggle with Alexander III., who enjoyed the sympathies of Louis VII of France. And it is anti-clerical. The Hypocrites who carry out the machinations of Antichrist are the clerical reformers such as Gerhoh of Reichersberg" who "devotes a chapter of his *De Investigatione Antichristi*, written about 1161, to an argument that clergy who turn the churches into theatres are doing the work of that very Antichrist of whom they make a show". (Chambers, *Op. Cit.* 98). Moreover, says Chambers (*Ibid.* Cf. also Creizenach, *Op. Cit.* 81 ff., for a more detailed discussion of the contemporary political and religious tendencies and connections of *Antichristus*), "Antichristus is a subtle vindication, on the one hand, of the Empire against the Papacy, on the other of the *rex Teutonicorum* against the *rex Francorum*."

¹⁰ *Op. cit.* 203f.

¹¹ *Das Drama vom römischen Kaisertum deutscher Nation und vom Antichristen*, 1877, p. 217 ff.

¹² *Munich MS. 19,411*, of the 12-13 Century and belonging at present to the Munich Hof-und Staatsbibliothek.

edition¹³, it has been reprinted or re-edited five times¹⁴. And three modern German translations of the play have been made during the last fifty years: G. von Zezschwytz, *Das Drama vom Ende des Römischen Kaisertums* (1878); J. Wedde, *Das Drama vom Römischen Reiche deutscher Nation* (1878); F. Vetter, *Das Tegernseer Spiel vom deutschen Kaisertum* (1914)¹⁵.

LE MYSTÈRE d' ADAM

The Anglo-Norman play of *Adam* is an even more remarkable specimen of the mediaeval religious drama than the *Antichristus*. The author shows greater skill in character-portrayal and in the management of crisp, racy dialogue. And he rises at times to heights of poetical expression much finer than anything that can be found in other plays of that period.

While the author of *Antichristus* deserves to be considered the most potent force behind, if not the originator of, the mediaeval Morality by his effective employment, for the first time, of symbolism and allegory for purely dramatic purposes; the author of *Adam* may be counted among the direct forerunners of the creator of *Hamlet* in his unusual mastery of the art of stage presentation. One catches unmistakable suggestions of Hamlet-Shakespeare in his well-known advice to the players who are soon to appear before the king at Elsinore, in such specific stage-directions to the actors as, "And the Adam must be well-trained when to reply and to be neither too quick nor too slow in his replies. And not only he, but all the personages must be trained to speak composedly, and to fit convenient gesture to the matter of their speech. Nor must they foist in a syllable or clip one off the verse, but must enounce firmly and repeat what is set down for them in due order"¹⁶. Professor Studer begins the "Preface" to his scholarly edition of *Adam*¹⁷ with the

¹³ Bernhard Pez, *Thesaurus Anecdotorum Novissimus*, 1721-9, 3, 186-96.

¹⁴ By Thos Wright, *The Chester Plays* ii (1847), 227-41 (reprint); by J. P. Migne, *Patrologiae Latinae ccsiii* (1855), 950-59 (reprint); G. von Zezschwytz, *Das Drama vom römischen Kaisertum deutscher Nation und vom Antichristen* (1877), 217-241 (new edition); by W. Meyer, *Das Tegernseer Antichristspiel*, in *Sitzungsberichte der philosophisch-philologischen und historischen Klasse der königlich-bayrischen Akademie der Wissenschaften zu München*, XII (1882), Heft, 1, 1-192 (new edition); Cf. *Ibid.* in *Abhandlungen zur mittelalt. Rhythmik* (1905) i, 136ff.; by R. Froning, *Das Drama des Mittelalters* I. (1891; the *Vorrede* to the volume is signed (p. viii) "Frankfurt a. M., Oktober 1891", as vol. xiv of *Deutsche National Literatur, historisch kritische Ausgabe*, herausgegeben von Joseph Kürschner, Stuttgart, 1891, 199-224 (most recent edition)). Though Chambers asserts (*Op. Cit.* 62, footnote 3) that the "latest and best edition is that by W. Meyer," the present writer has not had access to it, but has had to rely entirely on Froning for the text. See Rudwin (*Op. cit.*) for other references to the literature about *Antichristus*.

¹⁵ Cf. Rudwin, *Op. cit.* 56.

¹⁶ From long introductory stage-direction, Chambers' translation, *Op. cit.* 80.

¹⁷ *Le Mystère d' Adam: An Anglo-Norman Drama of the Twelfth Century*. Edited by Paul Studer, M. A., D. Litt., Taylorian Professor of the Romance Languages in the University of Oxford. Manchester Univ. Press, 1918, lviii, 80 pp.

following significant words: "For the last half century no account of the drama in the Middle Ages, whether written from an English or a French standpoint, has seemed complete without at least a reference to the *Mystère d'Adam*. Even critics who have underestimated its intrinsic merits as a work of art have seldom failed to extol its value as a unique landmark in the evolution of the stage". The *Adam* is an illustration of the remarkable development attained by the liturgical drama during the two or three hundred years of its evolution. It belongs, in fact, to the transitional period of the liturgical drama,—the century or two during which liturgical plays gradually changed from their earlier, purely religious form, place in the church liturgy, and purpose to partially or wholly secularized representations of incidents from biblical history, or from the lives of the saints¹⁸. "The *Mystère d'Adam*," says Studer¹⁹, "is one of the oldest and best examples of the transitional or semi-liturgical drama". In its three-fold division—three acts or scenes—the play, as we have it, shows considerable similarity in structure to the *Ancient Cornish Drama*²⁰, or even to the genuine Cyclical *Miracle Plays*. But the immediate source of the *Adam* seems undoubtedly to have been the pseudo-Augustinian sermon concerning the Creed and against Jews, Pagans, and Arians, probably written in the sixth century, but ascribed to St. Augustine throughout the Middle Ages²¹. The author of the drama seems, moreover, to have drawn on the book of *Genesis* for much of his historical materials and many suggestions. "The author of the *Mystère d'Adam*", says Studer²², "may be credited with more than average inventiveness, but it is obvious that some dramatic adaptation of the 'Sermon'²³ was known to him. To what extent he modified it, is difficult to establish. Whether he is responsible for the introduction of Adam and Abel into the 'procession', or whether he found them there already, cannot be finally settled until fresh evidence is brought to light. There seems, how-

¹⁸ Chambers says: "The evolution of the liturgic play . . . may fairly be held to have been complete about the middle of the thirteenth century. The condition of any further advance was that the play should cease to be liturgic. The following hundred years are a transition period. During their course the newly-shaped drama underwent a process which, within the limits imposed by the fact that its subject-matter remained essentially religious, may be called secularization." *Op. cit.* 69.

¹⁹ *Op. cit. Intro.* xxi.

²⁰ Cf. E. Norris, *The Ancient Cornish Drama*, 1859.

²¹ Cf. Chambers, *Op. cit.* 52, where, in speaking of the origin of the *Prophetæ*, he says: "The source was the pseudo-Augustinian *Sermo contra Judæos, Paganos et Arianos de Symbolo*, probably written in the sixth century, but ascribed throughout the Middle Ages to the great African". Chambers gives several other references, *Ibid.* footnotes 2-4. See also Studer, *Op. Cit.*, *Intro.* xii ff.

²² *Op. cit. Intro.* xvii.

²³ I. e., the *Sermo contra Judæos*, etc.

ever, little doubt that he himself contributed the dramatization of their stories. To write these two scenes, the author naturally drew upon *Genesis*, and in the main followed it closely. If here and there he departed from the scriptural account, creating, for example, Eve before Adam was installed in Paradise, he did so in order to meet certain stage requirements or to heighten the general effect of the play."

Studer gives a clear and interesting account²⁴ of the way in which the author of *Adam* skilfully took advantage of all the forward-looking tendencies of the mediaeval religious drama that were evident at the time he began to write. We know, for instance, that the process of secularization was going on gradually but surely in the liturgic drama previous to the twelfth century. The trope of the *Quem Quaeritis* type had been enlarged and transformed to such an extent that it was almost unrecognizable. Not only had it been shifted from one place to another in the great masses of Easter and Christmas, but it had also begun to be separated from the regular church services entirely. There was also a change noticeable in the language of these tropes. In the beginning of their development and for some two hundred years afterwards they were composed in the then universal language of the church, Latin. "But the practice of introducing here and there snatches in the vernacular began very early. In the *Sponsus* of Limoges . . . the Latin text is interspersed with short metrical passages in what appears to be a Provençal dialect. The plays usually ascribed to Hilarius, *e. g.* *Suscitatio Lazari* and *Ludus super iconia Sancti Nicolai*, have a similar bilingual character, but the dialect in this case is Northern French. The *Mystère d' Adam* is the oldest extant play written almost wholly in the vernacular. The use of Latin is restricted to lessons and chants, and a few quotations from the breviary; but Latin is also employed in the stage-directions. From this we may infer that the actors, at all events the majority of them, were members of the clergy, although it is probable that Satan and his satellites were recruited among professional minstrels"²⁵.

The *Adam* is preserved in fragmentary form in a single manuscript which belongs at present to the Library of the City of Tours²⁶. Though the drama breaks off abruptly in the prophecy of Nebuchad-

²⁴ *Ibid.* xix ff.

²⁵ Studer, *Ibid.* xxii.

²⁶ See Studer, *Op. cit.* xxixff. for further details about the manuscript, a list of its contents, etc.

nezzar, Studer advances cogent arguments in favor of the opinion that comparatively few lines have been lost²⁷. After making a thorough study of the language and versification of *Adam*²⁸, Studer arrives at the "conclusion that the *Mystère d' Adam* was originally written in England about the middle of the twelfth century The date of composition undoubtedly falls within the period 1146-1174, and the probabilities are that it comes much nearer the earlier than the later limit.²⁹" The name of the author of *Adam* is still as much a mystery as that of *Antichristus*. The only fact about him that seems to be beyond doubt is that he was a Norman-Frenchman who resided in, if he was not a native of, England during the first hundred years of Norman domination³⁰.

The play has been published four times in complete form, only two of which are of any particular interest in this connection: *Das Adamspiel, Anglonormannisches Gedicht des xii. Jahrh., mit einem Anhang, die Fünfzehn Zeichen des Jüngsten Gerichts*, herausgegeben von Dr. Karl Grass, Halle, 1891; 2nd edition, Halle, 1907. The other more recent edition by Professor Studer has already been described above, p. 8, footnote 17³¹.

²⁷ *Op. cit.* xix-xxi. "Luckily, however, he [i. e. one of the copyists of the manuscript] only suppressed a very small portion of the original, probably not a hundred lines in all". (*Ibid.* xxi). He is, moreover, strongly opposed to the opinion of Ward (*Camb. Hist. Engl. Lit.* V. p. 11) and some other scholars "that we have in the *Mystère d' Adam* but a small fragment, say, the prologue, to a great nativity-play".

²⁸ *Op. cit.* xxxiv-lv.

²⁹ *Ibid.* lvi.

³⁰ See Studer, *Ibid.* vii, lvii f. for details.

³¹ Studer gives a list of all the complete and partial editions of *Adam* in his 'Bibliography' *Op. cit.* 59-63.

**THE EARLY PLAY OF
ANTICHRIST**

THE EARLY PLAY OF ANTICHRIST

Translated from the original Latin according to Froning's Edition³².

At the beginning, the temple of God and seven royal 'stations' must be arranged in the following manner: To the East the Temple of God, and near it are to be placed the station of the king of Jerusalem and that of Synagoga. To the West the station of the Emperor of Rome, and near it the station of the king of the Teutons and that of the king of the Franks. To the South, the station of the king of the Greeks. To the North, the station of the king of Babylon and that of Gentilitas³³. When the stage has thus been arranged, let Gentilitas begin speaking to the king of Babylon at once³⁴.

- The immortality of the Gods
Must be worshipped by all;
And their plurality, too,
Must be respected everywhere!
- [5³⁵] Silly are they and fools indeed
Who say there is one God,
For the laws and rituals of antiquity
All speak against it.
For if we believe that
- [10] One god rules the world,
We must concede that he is
Subject to opposing conditions;
For at one time he cherishes the benefits of peace
With a merciful piety;
- [15] At another he stirs up the tumults of war
With a savage cruelty.
Thus the duties of the gods
Are many and various;
Which are evidence to us mortals
- [20] Of their individual differences.
Whoever says therefore that one god

³² *Das Drama des Mittelalters—Erster Teil* . . . Herausgegeben von Dr. R. Froning (Deutsche National Litteratur hrsg. von Joseph Kürschner, bd. 14—Stuttgart 1891) pp. 199-224. Froning prints the piece as *Anhang 1: Das Teyernseer Drama vom römischen Kaiserthum deutscher Nation und vom Antichristen*.

³³ It is not easy to give this word a simple equivalent in English; perhaps its literal translation would be "Gentiledom". The Latin form *Gentilitas* has therefore been retained in the list of dramatis personae.

³⁴ The similarities between these introductory stage directions and the introductory stage directions of *The Castle of Perseverance* are noteworthy.

³⁵ Line numbers follow Froning.

Rules over such manifold interests,
Must needs believe that he
Shows his favors to hostile peoples.

[25] Let us not therefore assert that
Unlike peoples are subject to one god;
And let us concede that his divine nature
Is influenced by them.

For this reason we perceive
[30] That there are different gods
Whose duties, we observe,
Also differ in their turn.

Gentilitas must repeat this from time to time throughout the scene; then Gentilitas and the king of Babylon ascend to their respective stations. Synagoga then follows in conversation with the Jews:

Our safety is in thee, O Lord!
No hope of life is in man;

[35] It is erroneous to suppose
There is hope of safety in Christ's name.
'Tis strange if he yields to death
Who gives life to others.

Can any one be saved by him
[40] Who is not able to save himself?
Not man, but Immanuel it is
Whom as God thou, O Israel, must worship!
I command thee to despise Jesus,
As thou dost the gods of Ishmael.

Synagoga shall repeat this from time to time as she ascends her station.

Then Ecclesia, in the garb of a woman protected by a breastplate and wearing a crown, shall come forward by the help of Mercy with the oil, at her right, and of Justice with the scales and the sword, at her left, both dressed as women also. The Pope shall follow her, then, with the Clergy on his right hand and the Roman Emperor with soldiers on his left. And immediately Ecclesia shall say:

[45] "By the ancient command of the Founder!"

While those in her train shall each chant a response to the separate verses:

This is the faith whence life springs,

By which the sting of death is soothed.
 If there's any one who believes differently,
 Him we condemn eternally!

Then Ecclesia also, escorted by Pope and Clergy, as well as by the Emperor and his soldiers, ascends the same station.

After this the other kings shall come forward with their escorts, each of them chanting in turn some appropriate words. And so each one ascends his station with his attendants; but up to this point the Temple and one royal station have remained unoccupied.

Thereupon, the Emperor sends messengers to the several kings, addressing himself first to those sent to the king of the Franks:

- [50] As the writings of historians report,
 The whole world once paid tribute to Rome;
 This the industry of our fathers accomplished,
 But the idleness of posterity squandered.
 Under them the imperial power collapsed,
 [55] Which the might of our majesty shall regain.
 Then individual kings, as formerly arranged,
 Shall again pay tribute to Roman rule.
 But since the Frankish nation is powerful in soldiers,
 Their king shall serve the Empire with arms.
 [60] Command him then that he at once
 Lend us help with his loyal men and brave.

Then must the messengers go to the king of the Franks and say to him:

- The Emperor of the Romans sends greeting
 To his dear friend, the famous king of the Franks!
 We know you a friend wise in counsel,
 [65] Who should be subject to Roman laws.
 And this sentiment should call you back again
 To give service and honor forever to the highest power,
 To which service we are now come to invite you,
 And to request you to return quickly under its command.

To them he [the king of the Franks] replies:

- [70] If any credence may be given historians,
 We shall not be subject to the Empire, but it to us;
 For those Gauls who formerly possessed it
 Bequeathed it to us, their descendants.
 So now we must conquer it through invasion,
 [75] For it shall never be our lot to yield to invaders.

Then the messengers returning to the Emperor shall report to him:

- Lo! the Franks, too much exalted above thee,
 Impudently have set themselves against thy authority.
 They freely discredit the right of thy rule,
 While they threaten to take the Empire by invasion.
 [80] They should therefore receive reproaches worthy and
 punishments,
 So that others may learn obedience through them.

Then the Emperor replies:

- Spirits are usually exalted before their destruction!
 Do not wonder that fools speak with pride;
 Their pride we certainly will humble
 [85] And we will crush them beneath our feet;
 They who are now unwilling to serve as soldiers
 Will afterwards be compelled to follow as slaves.

Then he shall advance his lines at once to subdue the king of the Franks who meets him in opposing array, and is led back overcome to the station of the Emperor; after the Emperor has taken his seat, the king appears before him and says:

- It is the glory of the victor to spare the vanquished!
 I am conquered and yield me now to your commands;
 [90] I gladly see my life placed
 With royal honors in your hands;
 And if you will restore me to my former dignity,
 That honor to the conquered will be the conqueror's highest
 praise.

Then the Emperor shall receive him kindly and restore his kingdom to him, saying:

- Live by my favor and receive honor,
 [95] While you recognize me only as Emperor.

When he has thus been sent away with honor he returns to his own kingdom, saying:

- We venerate the glory of the Roman name,
 And we rejoice in the service of Caesar the august,
 The majesty of whose empire must be feared;
 Let it receive lasting veneration in honor and glory;
 [100] We freely acknowledge thee alone the ruler of us all;
 To thee we shall ever be wholly obedient.

Then the Emperor shall dispatch his messengers to the king of the Greeks, saying to them:

Thus the writings of historians have reported
That whatever the world possesses must pay tribute to
Rome;

[105] The empire was established by the energy of our forefathers,
And the idleness of their posterity has destroyed it,
Since under their rule the might of the empire waned;
But the majesty of our rule shall regain it.
And now all kings who were formerly recognized
Must pay just tribute to the Empire.

[110] Announce this command therefore to the Greeks
And bring back from them the tribute due.

The messengers shall then go to the king of the Greeks and say to him:

The Emperor sends greetings, etc.

Then in alternate question and answer:

We invite thee to enter his service
And we demand of thee the tribute thou owest.

Having received them kindly he replies:

[115] We do honor to the Roman name,
And we rejoice to pay tribute to Caesar, etc.

After he has dismissed the messengers in a kindly manner, he shall ascend the imperial station, saying:

We do honor to the Roman name, etc.

Then the Emperor shall receive him graciously, and restoring his kingdom to him, shall say:

Live by my grace, etc.

After he has received his kingdom, the king of the Greeks returns [to his station] saying:

We do honor to the Roman name, etc.

Again, the Emperor sends his messengers to the king of Jerusalem, saying to them:

[120] Thus the writings of historians report, etc.

Then they shall go to the king and say in his presence:

The Emperor of the Romans sends greetings
To his dear friend, the king of Jerusalem, etc.

When he has received them graciously, he shall say:

We do honor to the Roman name, etc.

And ascending his imperial seat, he repeats the same [words]:

We do honor to the Roman name, etc.

Then the Emperor, having received the king, restores his kingdom to him. He returns to his own station again, after the entire church has been subjugated to Roman rule, and the king of Babylon then rises in their midst and says:

- [125] Lo! how vain the novel superstition has been,
Which error has inflicted on the sect of Christians,
And which has almost destroyed the religion of antiquity
As well as deprived the gods of the honor of divinity!
Whose worship we will not permit to be further destroyed,
[130] But we must wipe the name Christian from off the earth;
Which event we should inaugurate at once,
Here where the sect first began to spread.

And ordering his lines of battle, he shall march to the siege of Jerusalem. Then the king of Jerusalem addressing his messengers, sends them to the Emperor:

- Go and denounce these evils of the Church
And demand aid from her for ourselves:
[135] When the Roman Emperor understands this
He will himself free us from the enemy.

They proceeding then to the Emperor shall say in his presence:

- Defender of the Church, have mercy on us,
Whom the enemies of the Lord wish to destroy!
The Gentiles have come against this inheritance of God
[140] And will take by siege his holy state;
The place in which his sacred feet once stood
They seek to corrupt by a base religious worship.

To them he [i. e. the Emperor] replies:

- Hasten quickly and console your brethren,
That they may know surely that we will come immediately
[145] To help those who confidently seek our aid,
In order that their enemies may not exult in their pride.

They return to the presence of the king and say to him:

By energetic action you shall be secure from the enemy,
For your deliverer will soon come to your rescue,
Whom you will find valiant in battle;

[150] Through him you will soon enjoy freedom.

While the Emperor is collecting his army, an angel of the Lord appears and says:

Judea and Jerusalem, fear not,
Knowing that you will have God's help tomorrow!
For your brothers are here to free you
And effectually to subdue your enemy.

Then the choir [shall sing]:

[155] Judea and Jerusalem

Meanwhile the Emperor advances with his forces to battle; and while the battle is in progress, he meets the king of Babylon in single combat. When the latter is overcome and put to flight, let the Emperor enter the temple with his followers, and after he has worshipped there, let him remove the crown from his head and present it, with the scepter and imperial insignia, before the altar, saying:

Receive my offering; for with a grateful heart
I entrust my imperial power to you, the King of Kings,
Through whom kings rule, and who alone
Deserve to be called Emperor, for you are the Governor
of all!

³⁶*After the imperial emblems have been deposited on the altar, he returns to the seat of his former kingdom; but Ecclesia who descended into Jerusalem with him, remains in the temple. Then while Ecclesia and Gentilitas and Synagoga speak by turns, as above, let the Hypocrites move forward silently, nodding on every hand with the appearance of humility, to gain the favor of the masses. Finally, let them all meet before Ecclesia and the station of the king of Jerusalem, who, receiving them graciously, shall submit entirely to their counsel. Immediately after this Antichrist with his other attendants must enter, clothed in a leathern doublet, having Hypocrisy on his right hand and Heresy on his left, whom he thus addresses:*

[160] The hour of my kingdom has come;
Through you therefore let me ascend
The throne of empire without delay,
And have the world worship me and no other!
You I recognize as capable,
[165] You I have hitherto cherished for this purpose:
Behold your labor and industry
Are necessary to me on this occasion!

³⁶ Part II, the real Antichrist play, begins here.

See how the nations worship Christ,
And venerate and honor him!

- [170] Wipe out the memory of him, therefore,
And transfer his renown to me!

To Hypocrisy: On thee I rely for the foundation.

To Heresy: Through thee increase shall come.

To Hypocrisy: You must gain the favor of the laity.

- [175] *To Heresy:* And you must destroy the teaching of the clergy.

Then Heresy replies:

Through us the world will believe in thee

And the name of Christ will yield to thee!

Hypocrisy: For the laity will grant their favor through me.

Heresy: And through me the clergy will deny Christ.

Then with Hypocrisy and Heresy marching before him, he (Antichrist) follows slowly. And when they come before the station of the king of Jerusalem, Hypocrisy shall announce the advent of Antichrist to the Hypocrites in a low tone of voice, and they shall run at once to him, saying:

- [180] Our sacred religion has long been tottering,
Since vanity laid hold of the Mother Church.

What ruin comes through deceptive men!

God does not love worldly prelates!

Ascend to the highest heights of royal power;

- [185] Through thee shall the remains of antiquity be changed!

Then Antichrist shall say:

Why must this be? I am a man unknown!

Then they reply:

The whole world will follow our counsel;

We have won the favor of the laity;

The teachings of the clergy will collapse through thee.

- [190] We will assist thee in getting possession of this throne;

The rest thou wilt accomplish through thine own merits!

Let Antichrist then come before the station of the king of Jerusalem and say to Hypocrisy:

Me whom you conceived in the womb of the Church

You have at length brought forth with much travail!

I will therefore ascend [the throne] and subjugate kingdoms:

- [195] The old laws I will repeal and proclaim new ones!

After removing his outer garments, they shall ascend with drawn swords; and when they have overthrown the king of Jerusalem, let them crown Antichrist, saying:

May thy right hand be strengthened and exalted!

Then the king of Jerusalem ascends alone to the king of the Teutons, saying:

I have been deceived by the outward appearance of the good,

And I have, alas, been duped by the treachery of hypocrites!

I thought the highest honors of the kingdom would be a blessing,

- [200] When they had been ordained by the edicts of such men.
The position of the Church flourished in honor
After you attained the high dignity of Roman Counsellor.
But now the misfortune of thy defection is clear,
The pernicious sway of superstition is flourishing.

Meanwhile the Hypocrites lead Antichrist into the temple of the Lord and place him upon his throne there. But Ecclesia, who has remained there, returns to the Papal throne, after suffering much abuse and indignity. Then Antichrist sends his messengers to each of the kings in turn, directing them to go first to the king of the Greeks:

- [205] You know I was divinely sent to you for this purpose,
That I might obtain the sovereignty of the whole world;
To this end I have chosen you as capable ministers
Through whom the whole world is to become subject to our law.

Seize therefore the country of the Greeks first,

- [210] And subjugate them either by terror or war!

Then the messengers go to the king of the Greeks and say to him:
Health to you, O King, from our Savior,
The ruler of kings and of the whole earth,
Who, as was promised the world in the scriptures,
Shall descend from the arch of heaven at the Father's command.

- [215] He shall hold the same forever by his divine power,
Who now in his mercy invites us to life;
Here he wills to be worshipped by all as God,
And he commands the whole world to glorify him.
If thou failest to observe the spirit of this decree,

[220] Thou with thine shalt perish by the edge of the sword!

To these he shall reply:

I will gladly show respect to the king,
Who you say has been exalted with such honor;
It is honor and glory to obey such a one!
And I will serve him with my whole heart.

Then he must repeat this in the presence of Antichrist, and standing before him, shall say:

[225] Imperial honor I freely offer thee;
Wherefore I will serve thee and claim for thee the rights
of king.

And with bent knee he offers him the crown. Then Antichrist shall brand the first letter of his own name on the foreheads of the king and all his followers, and placing the crown upon his head, he says:

Live and receive honor by my favor,
While you acknowledge me the creator of all.

Then he [the king of the Greeks] returns to his own station. Meanwhile Antichrist sends Hypocrisy with gifts to the king of the Franks, saying to him:

Bear these gifts to the king of the Franks,
[230] Whom with his followers you shall convert by them to us.
They instituted our form of worship
And prepared the way for our advent.
Their skill made it possible for us
To occupy the throne our valor has seized.

Having received the gifts, the Hypocrites shall then proceed to the king of the Franks, and standing in his presence, shall say:

[235] O King, health to you, etc.

At the final words they deliver them [i. e. the gifts], saying:

Being sure of the loyalty of thy kingdom,
He bestows upon thee this proof of his good will.

After he has accepted the gifts, the king says:

Gladly I receive, etc.

Then he goes into the presence of Antichrist and there repeats these words, while he presents him his crown on bent knee:

To thee I deliver, etc.

When Antichrist has received him with a kiss, he brands the king

and his followers on their foreheads and sets the crown on his head, saying:

[240] Live by my favor, etc.

After this he sends Hypocrisy to the king of the Teutons with this message:

Excellent in arms is the power of the Teutons,
As their well tried valor testifies;
Your task is to appease their king with gifts,
For it is indiscreet to force the Teutons into war.

[245] They are certain destruction to all who war with them;
Subdue them to us then with gifts if you can.

When the Hypocrites have received the gifts [from Antichrist], they cross over to the king and say in his presence:

Health to thee, O King, etc.

Repeating the last verse to him, they say:

And in honoring thee, the absent friend, with these gifts
He wishes to feel thee present.

The king of the Teutons then replies:

[250] I am forced to test these deceptive tricks
By means of which your wickedness is usually concealed!
Truth was set forth in the guise of Virtue;
But falsehood shows that appearances deceive.
The faith of the Christians has been corrupted by you,
[255] And the rule of hypocrites will be destroyed by me.
The gifts of deceivers are full of guile,
Against whom the sword of the avenger shall be raised!
May his reward attend him to perdition
Where he shall receive dire vengeance for the insult.

Then the Hypocrites, returning in confusion to the presence of Antichrist, address him:

[260] O Glory of the kingdom, head of the whole world,
Offended at the sight of a mad people!
It was certainly foretold in the cult of the ancients
That thou shouldst subdue the necks of the haughty.
If the whole world exists through thy goodness,
[265] By what power can the madness of the Teutons withstand
thee?
Germany, therefore, scandalizes thy authority
And lifts her horns against thy religion!

Behold now our confusion;
In this discern the strength of thy attack.

[270] Let the insult testify to thy power,
By whose sway let it be turned to destruction!

Then Antichrist speaks:

Verily will I consign this nation to destruction
For such a scandal to our sacred religion!
Behold the power of divine majesty

[275] Shall humiliate the spirit of human pride!

Then he speaks to his messengers as he sends them to the several kings:

Go at once and gather the resources of my kingdoms
And trample under foot the madness of these proud ones.

Then the messengers come before the kings and say to them:

Lo, our Master, the god of gods,
Has collected through us the army of his followers,

[280] That he may by it destroy the madness of the Teutons;
He will seal this war with the blood of martyrs!

The kings then assemble before the throne of Antichrist, and he addresses them:

I will indeed consummate, etc.
Go, invade the territory of Germany,
And destroy this proud people and their king.

They all then answer:

[285] God is with us whom he protects by his might;
Let us therefore fight boldly for our faith.

And ordering their lines of battle against an attack of the Teutons, they join battle with them, and the army of Antichrist is overcome. Then the king of the Teutons returning to and taking his seat on his throne, says:

The honor of our country must be sustained by blood,
And the enemy of our country must be driven out by
courage;

Right lost by treachery is bought back with blood:

[290] Thus we shall maintain our imperial dignity!

The Hypocrites then lead a lame man before Antichrist. When he is healed, the king of the Teutons shall waver in his faith. Then they bring forward a leper, and when he is healed, the king shall

doubt more. Finally they bring in one on a litter, lying as if he had been killed in battle. Then Antichrist commands him to rise, saying:

Ignorant unbelievers are always looking for signs:
Rise, rise quickly and show who I am!

Then he from the bier says:

Thou wisdom of supreme truth,
Valor unconquered of divine majesty.

And the Hypocrites repeat together:

[295] Thou wisdom, etc.

Then the king of the Teutons, having seen this miracle, shall be won over and say:

We always fight boldly in our onslaughts!
But now we, foolish ones, war against the Master,
In whose name the dead are raised,
The lame walk, and lepers are cleansed:

[300] Let us therefore worship his glory.

Then the king ascends to Antichrist and there repeats the same. And when he has come into his presence with bent knee, he offers him his crown, saying:

To thee I offer, etc.

Then Antichrist brands him and his followers on their foreheads, and places the crown on his head, saying:

Live by my favor, etc.

Then he entrusts to him the expedition against the nations, saying:
Since you now believe, let us turn to the [other] nations.

And having given him a sword, he says:

We ordain that these be made believers through thee!

The king then goes to the throne of Gentilitas and sends a messenger to the king of Babylon, who says in his presence:

[305] May the power of our master last forever,
For he is to be worshipped as the Lord eternal,
He condemns entirely the worship of idols;
He warns that the worship of images be cast aside.

Then Gentilitas says to the messenger:

Envy was responsible for this peculiarity,
[310] That man should worship one divinity;
That god is rightly esteemed worthy

Who with disdain for others wishes to be worshipped alone.
 We cultivate therefore the religion of the ancients,
 And leave to the gods questions about deity.

The messenger then says:

[315] There is one master whom we rightly worship,
 Who alone is God.

And hurling down an image he says:

We detest idols!

Immediately the Gentiles rush forward and engage in battle with the army of Antichrist, and the king of Babylon is overcome and led captive to Antichrist. Then the king on bent knee proffers his crown to Antichrist, saying:

To thee I offer, etc.

Then Antichrist brands him and his followers on their foreheads, and places the crown on his head with the words:

Live by my favor, etc.

They return immediately to their stations, all saying:

Thee alone we acknowledge the ruler of all;

[320] Thee we shall always obey with our whole hearts.

Then Antichrist sends Hypocrisy to Synagoga with the message:

Tell the Jews that the Messiah has come

And that I have received tribute from the gentiles.

Say to the Jews: "Behold I am Messiah;

I am he who was promised them in prophecies."

Then the Hypocrites go to Synagoga and say:

[325] You are the peculiar people of royal descent;

You are praised everywhere as a loyal people;

You have long and loudly claimed the protection of our laws;

Far from your native land you have been expecting the Messiah;

This expectation will yield you a rich reward,

[330] Pleasing novelty will transform antiquity.

Behold the mystery of thy redemption,

For the founder of thy religion was born a king!

This is the Emmanuel whom the scriptures announce,

Through whose mercy thou shalt reign secure.

[335] He exalts the humble and casts down the proud;

By his power he subdues all things beneath his feet.
Rise, O Jerusalem, rise and shine!
O Synagogue, so long a captive, rejoice!

Then Synagoga says:

This is the comfort of the divine goodness that it
[340] Has compassion on the hardships of our captivity;
Let us go then and meet the Savior!
It is right to give glory to the Redeemer!

Then Synagoga shall rise and go to Antichrist, saying:

Thou art Emmanuel with us, whom we will worship ever,
In whose glory we also rejoice!

Then he receives Synagoga when she comes and brands her, saying:

[345] | With my assistance come out of thy confusion;
| I will restore to thee the land of promise.
Behold the nations shall walk in thy light,
And kings shall reign in peace under thy sway.

Then when Synagoga returns, the prophets enter, saying:

The word, having the divinity of the Father,
[350] Took on humanity in the guise of the Virgin:
Though he remained God, he became mortal in effect,—
God the everlasting has been made temporal!
This was not done according to the custom
Of nature, but by God's command.
[355] He has taken our infirmity upon himself,
So that he might inspire the weak with strength;
Him the Jews considered mortal,
And they did not recognize him as an immortal,
Nor did they believe either his words or his miracles.
[360] The Christ they crucified under Pilate's rule,
But he destroyed Death in dying
And delivered believers from hell.
He arose, indeed, and not to die again,
And when he comes again he will reign forever.
[365] He will judge the world with fire
And restore all men in the flesh;
He will separate the saved from the lost,
He will condemn the wicked and glorify the good.
Verily you know what the scriptures say:
[370] They testify that Enoch and Elias live!

Then Synagoga exclaims:

Where in the world are they?

They reply:

We indeed are they

For whom the receding ages await:

This is Enoch and I am Elias,

Whom the Messiah has preserved even to this time,

- [375] Who now has come, and will come again,
To deliver Israel for the first time through us.
Behold, now, a man of perdition has come
To destroy the walls of Babylon the Great,
And he is not the Christ!

They shall then lift his veil. Synagoga is immediately converted by the words of the Prophets, and says:

- [380] We have verily been seduced by Antichrist
Who falsely says that he is the Christ of the Jews!
The undoubted tokens of our liberty
Are Elias and Enoch, the prophets of truth;
We return thanks to thee, Adonay, king of glory,
[385] For thou art of like substance as the persons of the Trinity!
Verily is he the Father, God, whose only begotten son
Is God, and the same God is the spirit of both.

Meanwhile the Hypocrites go to Antichrist and say to him:

- O acme of the divine majesty of kings,
The honor of divinity is being stripped from thee!
[390] The venerable doctors of iniquity have appeared
To blaspheme the dignity of thy power;
They proclaim to the Jews after the manner of the scriptures
That thou, king omnipotent, art chief of the Hypocrites!

Then Antichrist answers Hypocrisy:

- Who dares deny the might of my name
[395] When the whole world seeks to worship me?
Bring Synogoga and the old chaps to me:
I will scold the rascals roundly for this folly!

Then the attendants go to the Prophets and Synogoga, and say to them:

Lying witnesses, apostles of falsehood,
You are summoned before the tribunal of divine majesty!

And the Prophets reply:

- [400] Let not the man of iniquity lead astray
The servants of Christ by the ministers of falsehood!

The messengers then lead the Prophets and Synagoga to Antichrist, to whom he says:

- You whom the appearances of authority have deceived
Are led astray by a peculiar madness;
I have been promised to the saints as their redemption in
the future;
[405] I am the true Messiah, as the scriptures testify;
Accept the beauty of religion from me
Who am a rock of offense to unbelievers!

Then the Prophets reply:

- Thou blasphemous author of iniquity,
Thou root of evil and disturber of truth,
[410] Antichrist, thou seducer of the godly,
Veritable liar in the guise of piety!

Antichrist then becomes excited and says to his attendants:

- Behold, the hand of divine majesty
Shall avenge the slanders against my divinity!
They who slander the love of the divine in my person
[415] Shall taste the sternness of the divine will!
May they perish entirely like sheep led to the slaughter,
For such a scandal to our holy religion!

Finally, Synagoga makes this profession:

- We repent our sins;
We return to the faith;
[420] We will suffer whatever
Our Persecutor ordains!

Then the attendants lead them out and slay them. But while they are being slain, Ecclesia sings:

My beloved is as a sprig of Myrrh to me.

When the attendants return, Antichrist sends his messengers to the several kings, saying:

- Let the kings assemble and the cohorts of saints:
I will be worshipped by the glory of kingdoms;
[425] The hand divine has established the foundations of all things,
The Godhead has destroyed his enemies!.

All the laws of the kingdoms have been peacefully observed!
The God of gods calls his own before the throne.

Then all the kings assemble from every direction, each with his followers, in the presence of Antichrist:

Of all things the hand divine, etc.

Antichrist replies to them:

[430] My heralds have proclaimed those things,
O men of my name and upholders of law,
This is my glory which they long ago foretold,
Which all shall enjoy with me who have merited it;
Universal peace and security will reign

[435] After the destruction of those whom vanity has deceived!

A burst of thunder suddenly explodes above Antichrist's head and he collapses, and while all his followers are rushing out in headlong flight, Ecclesia says:

Behold the man who did not choose God as his helper!
But I am as the fruitful olive in the house of the Lord!

Then all return to the faith, and Ecclesia receiving them back, strikes up immediately:

Sing praises to our God!

Adam (Mystery)

THE ADAM

ORDO REPRESENTACIONIS ADE

Paradise must be built on a more elevated spot, surrounded by curtains and cloths of silk to such a height that persons in Paradise may be visible as far down as the shoulders. Fragrant flowers and foliage are to be strewn round about the spot, and in it are to be put trees of various kinds with hanging fruits, so that the place may seem very delightful. Then let the Savior (Salvator) appear clothed in a dalmatic and Adam and Eve be brought before him. Adam must wear a red tunic and Eve the white robe of a woman, with a white silk cloak. And they must both stand before the Figura,³⁷ Adam the closer, with composed countenance, while Eve is a little more modest. The Adam must be well trained when to answer: he must be neither too quick nor too slow in replying. And not only he but all the persons shall be instructed to speak deliberately, making gestures appropriate to the thing they are speaking about; and, in rhythms, they shall not put in an extra syllable, nor omit one, but all must enunciate clearly and speak in an orderly manner what they have to say. Whoever names Paradise shall look and point towards it. Then the lectio shall begin:

IN THE BEGINNING GOD CREATED HEAVEN
AND EARTH³⁸

When this is finished the choir must sing:

God therefore created, etc.³⁹

After this the Figura shall say:

Adam! and Adam shall reply.⁴⁰ Lord!

FIGURA. I have formed thee
From clay of the earth.

ADAM. I know it well.

FIGURA. I have given thee a living soul,
So have I formed thee in my semblance,
[5⁴¹] In my image have I made thee of earth,
Thou must never strive against me.

³⁷ *Figura*.—"God", in the stage directions is retained throughout.

³⁸ IN PRINCIPIO CREAVIT DEUS CELUM ET TERRAM. According to Sepet (*Prophètes*, p. 109) "this *lectio* probably consisted of the chief lessons for the Sunday of Septuagesima, including thus the complete story of the Creation". Studer, *Op. cit.* 47, 18.

³⁹ *Formati igitur dominus*. "Responsorium which follows the first lesson at Matins on the Sunday of Septuagesima. The Versiculus is: *Formati igitur Deus hominem de limo terrae, et inspiravit in faciem ejus spiraculum vitae*". Studer, *Ibid.* 20.

⁴⁰ *Qui respondet*.

⁴¹ The numbering of the lines follows the text of Studer.

ADAM. So shall I not do, but I shall trust thee,
I shall obey my creator.

[10] FIGURA. I have given thee a good companion:
This is thy wife, Eve by name,
This is thy wife and thy mate,
Thou must be very faithful to her.
Thou shalt love her, she shall love thee,
So shall you both have my favor.
[15] She shall be at thy command,
And you both according to my will.
From thy rib have I formed her,
She is not alien, she is born of thee.
I have created her straight from thy body;
[20] From thee she came, not from without,
Govern her justly;
Let there be no strife between you,
But great love, great mutual service,
Let such be the law of marriage.

[25] FIGURA to *Eve*. Now I shall speak to thee, Eve.
This heed thou, nor consider it lightly:
If thou wouldst do my will,
Preserve righteousness in thy heart.
Honor me, thy creator,
[30] And acknowledge me as lord.
Put thy mind on serving me,
All thy might and all thy intelligence.
Love Adam, and cherish him,
He is thy husband, thou his wife;
[35] Be always obedient to him,
Deviate not from his instruction;
Serve and honor him with good intent;
For that is the law of marriage.
If thou be a good helpmeet to him,
[40] I shall put thee with him in glory.

EVA. I shall act, lord, according to thy pleasure,
I will not deviate at all;
Thee shall I acknowledge as my lord,
Him as mate and superior;
[45] I shall always be faithful to him,
From me he will have much good counsel;

Thy pleasure, thy service
I shall do, lord, in every way.

Then the Figura shall call Adam nearer and speak to him more earnestly.

FIGURA. Listen Adam, and hear my words!

- [50] I have made thee, now I shall endow thee thus:
Thou mayest live forever if thou obey my word,
And thou shalt be well and feel no illness.
Never shalt thou hunger or need to drink,
Never shalt thou be cold or feel heat.
- [55] Thou shalt be ever joyous, never weary;
And in pleasure shalt thou never know pain.
All thy life shalt thou spend in joy;
Thy life shall not be short, thou shalt always be.
I tell thee so, and wish Eve to hear,
- [60] If she heeds not, then she is foolish.
You have dominion over all the earth,
Over birds, beasts, and other possessions.
Of little importance be he who envies you,
For all the world shall be in thy dominion.
- [65] I give you choice of both good and evil, ✓
Whoever is so endowed is not tethered to a stake.
Now you are quite evenly balanced.
Trust counsel, be loyal to me,
Eschew evil and adhere to good.
- [70] Love thy lord and abide with him,
For no other counsel forsake mine,
If thou do as I bid, thou wilt sin in no way.

- ADAM. Great is my gratitude for thy benignity,
For thou hast made me and art so kind to me,
- [75] Putting good and evil in my power.
Into thy service shall I put my will,
Thou art my lord, I am thy creature;
Thou didst create me, I am thy work.
My will shall never be so bad
- [80] That my whole care shall not be in serving thee.

Then let the Figura point out Paradise to Adam, saying:
Adam!

ADAM. Lord!

FIGURA. I shall tell thee my design,
Dost thou see this garden?

ADAM. What is its name?

FIGURA. Paradise.

ADAM. It is very beautiful.

FIGURA. I have planted it and laid it out,
He shall be my friend who shall stay there,
[85] I intrust it to thee: stay there and care for it.

Then he shall send them into Paradise, saying:
I put you inside.

ADAM. May we continue there?

FIGURA. Always, and you need fear nothing there;
You can never die there nor be ill.

Let the Choir sing:

Therefore the Lord created man.⁴²

Then the Figura shall stretch his hand toward Paradise saying:

I shall tell you the nature of the garden:
[90] You will find there no lack of any delight;
There is no good thing in the world, desired by any
creature,

Which each one may not find there in full measure,—
Woman shall have there no anger from man,
Nor man shame or fear from woman.

[95] There a man sins not by begetting,
And there a woman does not suffer in childbirth.
Thou shalt live always, the life there is so good,
Thine age shall never change there.
Thou shalt not fear death there, harm shall not
strike thee,

[100] I do not wish thee to go hence, here shalt thou dwell.

The Choir shall sing: The Lord said to Adam.⁴³

Then let the Figura show Adam the trees of Paradise, saying:

Of all this fruit thou mayest eat for pleasure,

⁴² *Tulit ergo dominus hominem.* "Responsorium which follows the fourth lesson at Matins on the Sunday of Septuagesima. The full text is: *Tulit Dominus hominem, et posuit cum in paradiso voluptatis, ut operaretur et custodiret illum*". Studer, *Op. cit.* 48, 26.

⁴³ *Dixit dominus ad Adam.* "Responsorium not included in the Roman breviary, but which Sepet (*Prophètes*, p. 108) has found in a 12th century breviary of Saint Martial of Limoges; it occurs in the liturgy for the Sunday of Septuagesima". Studer, *Op. cit.* 48-49, where the full text is given.

Then he shall show him the forbidden tree and its fruit, saying:

I forbid thee all enjoyment of this;
If thou eat of it, thou shalt forthwith taste death;
Thou shalt lose my love, thou shalt mar thy lot.

[105] ADAM. I shall keep all thy commandment,
Neither I nor Eve shall deviate from it at all;
If for one fruit only I lose such an abode,
I ought to be thrown out to the wind.

[110] If for an apple I forsake thy love,
I shall never in my life pay for my folly.
He ought to be judged by the law of the traitor
Who perjures himself and betrays his lord.

Then shall the Figura go into the church, and Adam and Eve shall walk about in Paradise with true delight. Meanwhile devils shall run about the stage, making appropriate gestures; and they shall approach Paradise from time to time and show Eve the forbidden fruit as if persuading her to eat it. Then Diabolus shall approach Adam and say to him:

What art thou doing, Adam?

ADAM. I am living here in great delight.

DIABOLUS. Is it well with thee?

ADAM. I am aware of no annoyance.

[115] DIABOLUS. You might be better off.

ADAM. I cannot imagine how.

DIABOLUS. I know how.

ADAM. And what does it matter to me?

DIABOLUS. And why not?

ADAM. It is of no value to me.

DIABOLUS. It will be worth something.

ADAM. I do not know how much.

[120] DIABOLUS. I am in no hurry to tell thee.

ADAM. Now tell me.

DIABOLUS. I shall not,
I had rather see thee tired of entreating.

ADAM. I do not need to know it.

DIABOLUS. Then thou dost not deserve good fortune,
[125] Thou hast good fortune but canst not enjoy it.

ADAM. Why?

DIABOLUS. Dost thou care to hear?
I will tell thee privately.

ADAM. To be sure, I should like it.

DIABOLUS. Listen, Adam, hear what I have to say,
[130] It will be to thy advantage.

ADAM. I grant it.

DIABOLUS. Wilt thou trust me?

ADAM. Yes indeed.

DIABOLUS. Wholly?

ADAM. Except for one thing.

DIABOLUS. For what thing?

ADAM. I shall tell you,
I will not offend my creator.

[135] DIABOLUS. Dost thou fear him so much?

ADAM. Yes, truly.
I love and fear him.

DIABOLUS. Thou art ignorant,
What can he do to thee?

ADAM. Both good and evil.

DIABOLUS. Thou art doing very foolishly,
If thou believest that evil can come to thee.
[140] Art thou not in glory? Thou canst not die.

ADAM. God has told me that I shall die,
If I violate his commandment.

DIABOLUS. What is this great transgression?
[145] I would hear it without delay.

ADAM. I shall tell thee all truly,
He has given a command to me:
Of all the fruits of Paradise
I may eat, that he has told me,
Except of one only; that is forbidden me,
[150] That I shall not touch with my hands.

DIABOLUS. Which is that?

Then shall Adam point toward the forbidden fruit, saying:

ADAM. Dost thou see it there?
That he has expressly forbidden me.

DIABOLUS. Dost thou know why?

ADAM. Certainly not.

[155] DIABOLUS. I shall tell thee the reason:

He is not at all concerned about the other fruit,
And he shows him the forbidden fruit with his hand, and says to Adam:

Only that which hangs above:
That is the fruit of wisdom,
It gives the science of knowing everything.
[160] If thou eat it, thou shalt do well.

ADAM. In what way?

DIABOLUS Thou shalt see,
Whatever is to be will be apparent,
Whatever thou wilt thou shalt be able to perform,
It has much good in store for thee.
[165] Thou wilt do well to eat it,
For then thou shalt not fear thy lord at all;
Rather thou shalt be quite his peer then,
For this reason he forbade it thee.
Wilt thou believe me? Taste of the fruit!

[170] ADAM. I shall not do it.

DIABOLUS. You must be jesting!
You will not do it?

ADAM. No.

DIABOLUS. Then thou art foolish;
Another time thou wilt remember these words.

Then Diabolus shall withdraw and go to the other devils, and he shall make a sally about the stage; and after a short while he shall return merry and rejoicing to the temptation of Adam, and say to him:

Adam, what art thou doing? Wilt thou change thy
mind?
Art thou still of foolish opinion?

[175] I was on the point of saying to thee the other day,
 God makes thee his pensioner here,
 Has put thee here to eat this fruit.
 Hast thou other pleasures besides?

ADAM. Yes, I lack nothing at all.

[180] DIABOLUS. Wilt thou never rise higher?
 You may think yourself of great value,
 Since God has made thee his gardener.
 God has made thee keeper of his garden,
 Shalt thou never seek other pleasure?

[185] Did he create thee for thy belly?
 He will bestow upon thee other honor.
 Listen, Adam, give heed unto me,
 I shall counsel thee in good faith,
 So that thou shalt be without a master,
 [190] And shalt be the peer of thy creator.
 I shall tell you the whole matter:
 If thou eat of the apple,

Then he must point toward Paradise:

Thou shalt reign in majesty,
 Mayst share the power of God.

[195] ADAM. Get thee hence!

DIABOLUS. What sayest thou, Adam?

ADAM. Get thee hence! thou art Satan;
 Thou givest bad counsel.

DIABOLUS. How? I ask.

ADAM. Thou wilt deliver me to torment,
 Wilt involve me with my lord,
 [200] Take me out of bliss and put me into misery,
 I shall not trust thee, get thee hence.
 Be thou never so bold
 As to come into my presence,
 Thou art a faithless traitor.

Then with a sad and downcast expression, he shall leave Adam and go to the gates of hell, and shall converse with other devils. But after this he shall make a sally among the audience; and then he shall approach Paradise on Eve's side, and flattering Eve with a joyous expression, he shall address her thus:

[205] Eve, I have come here to thee.

EVA. Tell me, Satan, what for?

DIABOLUS. I seek thy profit, thy honor.

EVA. God grant it!

DIABOLUS. Be not afraid;
For a long time I have known
[210] All the counsels of Paradise;
I shall tell thee a part of them.

EVA. Now commence, and I shall listen.

DIABOLUS. Wilt thou listen to me?

EVA. Certainly I shall,
I shall offend thee in no way.

[215] DIABOLUS. Wilt thou keep secret what I tell thee?

EVA. Yes, faithfully.

DIABOLUS. Will it be revealed?

EVA. Not by me.

DIABOLUS. Now I shall trust thee,
I desire of thee no other assurance.

EVA. Thou canst indeed trust my word.

[220] DIABOLUS. Thou hast been in a good school;
I have seen Adam, but he is very unreasonable.

EVA. He is a little hard.

DIABOLUS. He will be mild;
He is harder than hell.

EVA. He is very noble-minded.

DIABOLUS. But he is very servile.

[225] If he will not take care of himself,
Let him at least take care of thee.
Thou art a delicate and tender thing,
And thou art fresher than the rose;
Thou art whiter than crystal,
[230] Than snow which falls on ice in the valley;
The creator has made a bad match,
Thou art too tender and he too hard;
And yet thou art wiser,
Thou hast set thy heart on wisdom;

[235] This attracts to thee good fortune.
 I will speak to thee, be it in confidence,
 Let no one know about it.

EVA. Who should know it?

DIABOLUS. Not Adam.

EVA. No indeed.

DIABOLUS. Now I shall tell thee, and do thou hearken!

[240] There are only the two of us in this path,
 And Adam there, who hears us not.

EVA. Speak aloud, he will not understand a word of it.

DIABOLUS. I warn you of a great deceit,
 Which goes on at your expense in this garden.

[245] The fruit which God has given you,
 Has in it no virtue whatsoever;
 That which he has forbidden you,
 Has within it great merit.

[250] In that is the gift of life,
 Of power, of dominion,
 Of all knowledge, both good and evil.

EVA. How does it taste?

DIABOLUS. It has a celestial flavor.
 With thy fair person, and thy countenance,
 Very fitting would be such a chance

[255] As thy being lady of the world,
 Of the highest and of the lowest,
 And knowing whatsoever is to be,
 As thy being good mistress of everything.

EVA. Has the fruit such virtue as that?

DIABOLUS. Yes, truly.

*Then Eve, after looking long and earnestly at the forbidden fruit,
 shall say:*

[260] It does me good even to look at it.

DIABOLUS. If thou eatest it, what wilt thou do?

EVA. How do I know?

DIABOLUS. Wilt thou not trust me?
 Take it first and give it to Adam.

- [265] You shall at once have the crown of heaven,
You shall be equal to the creator,
He can not conceal knowledge from you;
When you have eaten the fruit,
Your heart shall be changed forever;
You shall be with God, without fail,
[270] Of equal virtue, of equal power.
Taste the fruit!

EVA. I should like it.

DIABOLUS. Do not fear Adam.

EVA. I shall do it later.

DIABOLUS. When will you do it?

EVA. Allow me
Until Adam retires.

- [275] DIABOLUS. Eat it, do not hesitate,
Delay would be childish.

Then Diabolus shall depart from Eve and go to hell. But Adam, being angry because she has spoken with Diabolus, shall go to Eve and say to her:

Tell me, woman, what did he desire of thee,
The evil Satan? what did he want of thee?

EVA. He spoke to me of our honor.

- [280] ADAM. Do not trust the traitor!
Know well he is a traitor.

EVA. How do you know?

ADAM. For I have tested him.

EVA. How does that concern this matter?

ADAM. I am going to see.

EVA. He will make you change your opinion.

- [285] ADAM. He will not, for I shall not believe him
On any point, until I have tried him.
Never allow him to come to you,
For he is very evil and untrustworthy.
He wishes to betray his lord,

- [290] And put himself in opposition to the most high;
Such a wretch as that

I do not wish with us.

Then an artificially made serpent shall ascend close to the trunk of the forbidden tree; Eve drawing nearer shall lend her ear to him as if receiving his counsel; then Eve shall accept an apple and reach it to Adam. But he will not yet receive it, and Eve shall say to him:

Eat, Adam! thou knowest not what it is,
Let us take the good that is at hand.

[295] ADAM. Is it so good?

EVA. Thou mayst know;
But thou canst not know without tasting it.

ADAM. I fear it.

EVA. Well, leave it then!

ADAM. I shan't.

EVA. Hesitation makes thee seem cowardly.

ADAM. I shall take it.

EVA. Come, eat it!

[300] Thereafter thou wilt know both evil and good,
I will eat first.

ADAM. And I afterward.

EVA. Certainly.

Then after eating a piece of the apple, Eve shall say to Adam:

I have tasted it; God! what a flavor!
Never have I tasted such sweetness!

[305] This apple is of a flavor like . . .

ADAM. Like what?

EVA. Like nothing man ever tasted.
Now my eyes are so clear-seeing,
I am like God the Almighty;

[310] Whatever has been and whatever is to be
I know fully, I am indeed mistress of it.
Eat, Adam, delay not,
Thou wilt take it in very good season.

Then Adam shall receive the apple from Eve's hand, saying:
I shall trust thee, thou art my peer.

EVA. Eat! Come, thou canst not hesitate.

Then Adam shall eat a piece of the apple; immediately after eating

it he recognizes his sin and humiliates himself. He may not now be seen by the audience; and he shall cast off his festive garments and put on wretched clothes made of fig-leaves, and simulating deep grief, he shall begin his lamentation:

- [315] ADAM. Alas! sinful one, what have I done?
Now am I dead without any escape.
Beyond rescue I am dead,
Such evil has come upon me.
My lot is changed for the worse;
- [320] It was very good, now it is very hard.
I have forsaken my creator
At the counsel of a wicked woman.
Alas! sinful one, what shall I do?
How shall I await my creator?
- [325] How shall I await my creator,
Whom I have forsaken in my folly?
Never did I make so bad a bargain;
Now I know what sin is.
Ah death! why dost thou let me live?
- [330] Why is the world not rid of me?
Why do I encumber the world?
I must sound the depth of hell;
In hell will be my dwelling,
Until he come who may deliver me.
- [335] If I shall live in hell,
Whence will aid come to me there?
Whence will succor come to me there?
Who will rescue me from such anguish?
Why have I transgressed against my lord?
- [340] I deserve to have no friend,
No one will be of much avail,
I am certainly lost.
I have so transgressed against my lord,
I cannot enter into any plea with him;
- [345] For I am wrong and he is right.
Lord! how cursed shall I be here!
Who will ever remember me?
For I have transgressed against the king of glory!
Against the king of glory I have transgressed,
- [350] I have not a trace of claim on him.

Nor have I friend or neighbor,
 Who may get me out of this trouble finally.
 On whom shall I call for aid,
 When my wife has so betrayed me,
 [355] She whom God gave me for my mate?
 She gave me bad counsel.
 Ah! Eve!

Then he shall look at his wife Eve and say:

Foolish woman!
 At an evil hour wast thou born of me!
 Oh that the rib had been burned,
 [360] Which has put me into such a plight!
 Oh that the rib had been burned in fire,
 Which has caused me strife so great!
 When (God) took that rib from me,
 Why didn't he burn it and kill me?
 [365] The rib has betrayed the whole body,
 And injured and put it in evil plight.
 I know not what to say nor what to do;
 Without grace from heaven,
 I may not be rescued from pain;
 [370] Such is the evil that torments me.
 Ah, Eve! what a misfortune,
 What great trouble overwhelms me,
 That ever thou didst become my mate!
 Now am I lost by thy counsel,
 [375] By thy counsel am I brought to pain,
 From great height brought low.
 I shall not be delivered by any human,
 If not by the God of Majesty.
 What did I say, alas? Why did I name him?
 [380] Will he aid me? I have angered him.
 No one will aid me,
 Except the son who shall be born of Mary.
 I know not how to get help from any one,
 Now that we have been faithless to God,
 [385] Now be it as God may will,
 There is no counsel but to die!

Then let the choir begin the anthem: "While he was walking forth".⁴⁴

⁴⁴ *Dum deambulare*. "Responsorium following the first lesson at Matins on the Monday after Septuagesima". Studer, *Op. cit.* 51, 69, where the full text is given.

After this has been chanted, the Figura shall appear clad in a stole and shall enter Paradise and look around, as if seeking where Adam might be. But Adam and Eve shall conceal themselves in a corner of Paradise, as if confessing their wretchedness, and the Figura shall say:

Adam, where art thou?

Then both shall rise and stand before the Figura, though not entirely erect, but a little bent and very sad with shame on account of their sins, and Adam shall reply:

Here I am, gracious lord,
I have hidden myself for fear of thy wrath,
And because I am all naked,
[390] I have run here to hide.

FIGURA. What hast thou done? How hast thou erred?
What has taken thy virtue from thee?
What hast thou done? What art thou ashamed of?
How shall I settle accounts with thee?
[395] There was nothing amiss with thee yesterday,
Of which thou shouldest be ashamed,
But now I see thee sad and troubled:
He is far from happy who is in that state.

ADAM. Such shame I have, lord, on thy account,
[400] [That I conceal myself.]

FIGURA. And why?

ADAM. Such shame entwines my body,
That I dare not look thee, lord, in the face.

FIGURA. Why didst thou violate my prohibition?
Hast thou gained anything by it?
[405] Thou art my servant, and I thy lord.

ADAM. I cannot contradict thee.

FIGURA. I have made thee in my likeness;
Why hast thou transgressed my law?
I created thee exactly in mine image;
[410] For that didst thou affront me?
Thou didst not regard my prohibition,
Freely thou didst transgress it.
The fruit thou didst eat, of which I said to thee,
That I had forbidden it thee.

[415] Didst thou think thereby to be mine equal?
 I know not if thou wilt be pleased to jest.

Then Adam shall stretch his hand first towards the Figura and then towards Eve, saying:

ADAM. The woman whom thou gavest me,
 She first did commit this offense;
 She gave it to me and I did eat,
 [420] Now life for me has turned to woe.
 Bad was my meddling with this eating,
 I have done wrong because of my wife.

FIGURA. Thy wife thou didst believe rather than me,
 Thou didst eat the fruit without my consent;
 [425] Now I shall render thee this in return:
 The land shall be under a curse,
 Where thou shalt sow thy corn,
 And shall fail to bear thee fruit;
 It shall be cursed under thy hand,
 [430] Thou shalt cultivate it in vain,
 Its fruit it shall refuse thee,
 It shall produce thee thorns and thistles,
 It shall change thy seed for thee,
 Cursed shall it be as a judgment on thee.
 [435] With great labor, with great hardship,
 Thou must eat thy bread;
 With great pain and much sweat,
 Shalt thou live always, night and day.

Then the Figura shall turn to Eve and say to her with a threatening mien:

 And thou, Eve, bad woman,
 [440] Soon didst thou begin opposition,
 Little didst thou keep my commandments!

EVA. The serpent did trick me.

FIGURA. By him didst thou think to be my peer?
 Didst thou indeed know how to prophesy?
 [445] Before thou didst have control
 Of whatsoever is necessary in life:
 How soon thou hast lost it!
 Now I see thee sad and dejected;
 Hast thou gained or lost?

- [450] I shall render thee well thy deserts,
I shall give thee what thy service merits;
Evil shall come to thee in every guise.
In pain thou shalt bear children
And in pain they shall live their years.
- [455] Thy children shall be born in sorrow,
In anguish they shall end.
In such distress, in such harm,
Hast thou put both thyself and thy lineage;
All those who shall be descended of thee,
- [460] They shall deplore thy sin.
And Eve shall reply, saying:
I have done wrong in my madness,
For the sake of an apple I have suffered great hurt;
For in pain it puts both me and my lineage;
A small gain yields me a heavy toll.
- [465] If I did wrong, it was no great marvel,
Inasmuch as the serpent seduced my foolish ear;
Much he knows of evil, he resembles no lamb;
He is put in an evil plight who follows his advice.
I took the apple, foolishly, I now know,
- [470] Contrary to thy command; by that I committed
treason!
Wrongly I tasted it; now am I hated by thee:
For the sake of a little fruit I must lose life.
- Then the Figura shall threateningly say to the serpent:*
And thou, serpent, cursed be thou!
On thy account I shall resume my law again.
- [475] On thy breast shalt thou drag thyself
All the days of thy life.
The dust shall always be thy food,
In wood and on plain and on heath.
The woman shall bear thee hate,
- [480] Ever shall be a bad neighbor to thee.
Thou shalt be on the watch for her heel,
She will deprive thee of thy sting;⁴⁵
Thy head shall she strike with such a mallet
As will cause thee great pain;
- [485] Ever she will take good care

⁴⁵ L1. 481-484 are a free rendering of the Vulgate *Genesis*, iii. 15: *ipsa conteret caput tuum, et tu insidiaberis calcaneo ejus*. Studer, *Op. cit.* 52: "it shall bruise thy head, and thou shalt bruise his heel". King James Ver.

How she may be revenged upon thee.
 Evilly you meddled with her society,
 And she shall make thy head bow;
 Hereafter shall issue from her
 [490] One who shall destroy all thy power.

Then the Figura shall expel them from Paradise, saying:

Now go out of Paradise,
 A bad change of residence have you made.
 On the earth you shall make a dwelling place;
 You have no right in Paradise;
 [495] You can claim nothing there.
 You shall go out never to return;
 According to your sentence, you have nothing there,
 Take up now your abode elsewhere.
 You go forth from happiness;
 [500] Never shall you be without hunger or fatigue,
 Never shall you be without grief or pain
 For all the days of the week.
 On earth shall you have a poor abode,
 Then finally you shall die;
 [505] After you have tasted death,
 You shall pass into hell without delay;
 There your bodies shall have torment,
 Your souls infernal peril;
 Satan shall have possession of you.
 [510] There is no one to aid you,
 By whom you may ever be rescued,
 Unless I take pity on you.

Then the choir shall sing: "In the sweat of thy face".⁴⁰ Meanwhile an angel, clothed in white garments, shall come, bearing a flaming sword in his hand, and the Figura shall place him at the gate of Paradise and shall say to him:

Guard well my paradise,
 That this outlaw enter not there,
 [515] That he never have the power
 To touch the fruit of life;
 With that flaming sword,
 Thus forbid him well the way.

⁴⁰ *In sudore vultus tui*. "Responsorium following the second lesson at Matins on the Monday after Septuagesima". Studer, *Op. cit.* 53, 84, where the full text is given.

When they are outside Paradise, they shall appear sad and confused, and shall be bowed down to the ground on their ankles, and the Figura shall point to them with his hand while his face is turned towards Paradise; and the choir shall strike up: "Behold Adam as one".⁴⁷ After this is finished the Figura shall return to the church. Then Adam with a spade and Eve with a hoe shall begin to till the soil and sow wheat in it. After they have finished sowing, they shall go and sit down for some time, as if wearied with labor, and they shall often look mournfully at Paradise, beating their breasts at the same time. Meanwhile Diabolus shall come and plant thorns and thistles in their garden, and then withdraw. When Adam and Eve come to their garden and see the growing thorns and thistles, they shall be overcome by powerful grief and prostrate themselves on the ground and lie there beating their breasts and thighs, thus showing their sorrow by gestures. Then Adam shall begin his lamentation:

[520] O woe is me! never saw I so evil an hour,
For my sins have so overwhelmed me,
That I forsook the lord whom man worships;
Whom shall I ask to succor me?

Here Adam must look back at Paradise and lift both hands towards it, and with his head humbly bent forward he shall say:

Oh Paradise! how fair a dwelling place art thou!
Glorious garden so fair to see!
[525] For my sin forsooth I have been thrown out of it;
I have lost the hope of recovery.
I was within, I could not enjoy much of it,
I trusted counsel which caused me to go away soon;
Now I repent, rightly am angry at it,
[530] It is too late, my sighing avails me nothing.
Where was my good sense, what became of my
memory,
When I forsook the God of glory for Satan?
Now I am grieved, but it avails not;
My sin will be written in history.

Then he shall lift his hand towards Eve, who shall be removed by a little elevation, and shaking his head with great indignation, he shall say to her:

[535] Oh! evil woman, full of treason!

⁴⁷ *Ecce Adam quasi unus.* "Responsorium following the eighth lesson at Matins on the Sunday of Septuagesima". Studer, *Ibid.* 92, where the full text is given.

- How soon didst thou bring me to perdition,
Didst take away from me good sense and reason!
Now I repent, but I cannot have pardon.
Wretched Eve, how I was betrayed to evil,
[540] When thou didst trust the counsel of the serpent!
Because of thee am I dead, have thus lost life;
Thy sin will be written in a book.
Dost thou see the signs of great confusion?
The earth feels our curse;
[545] We sowed corn, now thistles are brought forth there;
We toiled hard and evil is the reward.
See the beginning of our trouble:
This is great affliction, but greater awaits us;
We shall be led into hell without delay;
[550] We shall lack no pain nor torture.
Wretched Eve! what is thy opinion of it?
Thou hast gained this, it is given thee as dowry.
Never wilt thou be able to benefit man,
But with reason thou shalt always be harmful.
[555] All those descended from us
Will feel the punishment of thy misdeed,
By thy wrong-doing are they all condemned,
Late will he be who will change it.

Then shall Eve reply to Adam:

- Adam, fair sir, thou hast blamed me much,
[560] Blamed and rebuked my villainy.
If I have done wrong, I suffer punishment for it;
Guilty, I shall be judged by God.
I have sinned greatly against God and against thee,
Long shall I be reproached for my wickedness.
[565] My guilt is great, my sin afflicts me,
I am wretched, I am devoid of all good,
I have no argument to offer God in my defense,
That he pronounce me not a guilty sinner.
Pardon me, for I cannot make amends;
[570] If I could, I would by sacrifice.
Sinful, unhappy, wretched one that I am!
For my misdeed I am thus ashamed before God;
Death take me! Suffer me not to live!
I am in peril, I cannot come to shore,
[575] The wicked serpent, the viper of evil nature,

- Made me eat the apple of misfortune.
 I gave some of it to thee, thinking thus to do good;
 With thy sin never may I reproach thee;
 Why was I not obedient to the creator?
 [580] Why, lord, did I not keep thy law?
 Thou didst wrong, but I am the root [of it];
 Far away is the remedy of our trouble.
 My misdeed, my great misfortune,
 Our offspring will expiate dearly.
 [585] The fruit was sweet, the pain is great and hard;
 It was eaten at an evil hour, ours was the guilt.
 Yet nevertheless in God is my hope;
 For soon will be reconciliation about that misdeed,
 God will restore to me his grace and his favor,
 [590] He will rescue us from hell by his power.

Then Diabolus shall come and three or four devils with him, bearing chains and iron fetters in their hands, which they shall put on the necks of Adam and Eve. And some push and others drag them to hell; and still other devils shall meet them near hell as they approach, and they shall make great revel among themselves on account of their damnation; and certain other devils shall point them out as they come, and shall pick them up and toss them into hell; and they shall make a great smoke rise up from it and shall shout loudly, rejoicing in their hell, and they shall strike their pots and kettles together, so that they can be heard outside. Then after considerable delay the devils shall go out and run about the stage, but some of them shall remain in hell.

⁴⁸ *Afterwards Cain and Abel shall appear. Cain must be clothed in red garments, and Abel in white; and they shall begin to cultivate the earth; and after considerable labor they shall stop to rest, and Abel shall speak to his brother Cain in a gentle and friendly manner, saying to him:*

- Brother Cain, we are two brothers,
 And we are sons of the first man:
 That was Adam, the mother was named Eve;
 We are not unworthy of serving God,
 [595] We are always subject to the creator,
 And so let us serve him that we may gain his love,
 Which our parents lost by folly;

⁴⁸ "Here begins the 'Second Act' of the play, that of 'Abel and Cain'". Studer, *Op. cit.* 53.

Between us two let love be very strong.
 Let us so serve God that he will be pleased;
 [600] Let us render him his dues, let there be no with-
 holding.

If we willingly, with good heart, obey him,
 Our souls need have no fear of perishing.
 Let us give him a tenth, all his just dues,
 First-fruits, gifts, offerings, sacrifices;
 [605] If the desire to withhold take us,
 We shall be lost in hell without remission.
 Between us two let there be great harmony;
 Let there be no envy, no detraction;
 Why should there be strife between us?

[610] All the world is at our disposal.
*Then Cain shall look back at his brother Abel as if mocking him,
 and shall say to him:*

Fair brother Abel, you know how to preach,
 To establish and expound your argument;
 Whoever heeds your instruction,
 In a little while will have little to give.
 [615] Tithe-giving was never to my liking;
 You can do with your possession according to your
 virtue,
 And I shall do with mine according to my will;
 You will not be condemned for my misdoing!
 Nature teaches us to love one another,
 [620] Let there be no feigning between us;
 He who begins a quarrel
 Let him pay for it dearly, for it is right that he
 should lament.

*Again Abel shall accost his brother Cain; to whom he replies more
 gently than usual, and Abel shall say:*

Cain, fair brother, listen to me.

CAIN. Willingly, what about?

[625] ABEL. It is for thy advantage.

CAIN. So much the pleasanter for me.

ABEL. Never rebel against God!
 Have no pride toward him!
 Thus I admonish thee.

CAIN. I am willing.

ABEL. Heed my counsel, let us offer sacrifice
 [630] To the Lord God to please him.
 If he is reconciled with us,
 Sin will not take us again,
 Nor sadness overwhelm us:
 It is very good to seek his love;
 [635] Let us go offer on his altar
 A gift such as he may regard with favor;
 Let us pray him to grant us his love,
 And to defend us night and day.

Then Cain shall answer as if the advice of Abel pleased him, saying:
 Fair brother Abel, thou hast spoken very well,
 [640] This sermon thou hast composed very well,
 And I shall trust thy word.
 Let us go and make our offerings, it is indeed right,
 What shall you offer?

ABEL. A lamb,
 [645] The very best and most beautiful
 That I can find in the fold;
 That I shall offer, and nothing else;⁴⁰
 And I shall offer him incense.
 Now I have told you all my mind;
 What wilt thou offer?

CAIN. Some of my corn,
 [650] Such as God has given me.

ABEL. Let it be of the best!

CAIN. No indeed;
 I shall make bread of that in the evening.

ABEL. Such offering is not acceptable
 To the Lord God.

CAIN. That's fable.

[655] ABEL. Thou art a rich man and hast many beasts.

CAIN. Yes I have.

ABEL. Now count all heads,
 And give the tenth of all!

⁴⁰ *Ne ferai el*, in the original, which means more literally: "and shall do no other thing".

Offer it to God himself,
 Offer it wholeheartedly,
 [660] And so thou wilt receive good reward:
 Wilt thou do it?

CAIN. Listen to this madness!
 To offer the tenth would be folly:
 There will remain only nine from ten;
 This counsel is not worth an egg;
 [665] Let us go and offer each for himself
 What he will.

ABEL. I consent.
Then they shall go to two large stones which have been prepared for the purpose. One stone must be separated from the other, so that when the Figura shall appear, Abel's stone may be on his right and Cain's on his left. Abel shall offer a lamb with incense from which he shall cause smoke to ascend. Cain shall offer a portion of his harvest. Then the Figura shall come and bless Abel's gifts but disdain Cain's. After the offering Cain shall turn towards Abel with an angry face. When the offerings are finished, they shall return to their stations. Then Cain shall go to Abel, desiring to entice him out of doors so that he may kill him, and he shall say to him:
 Fair brother Abel, let us go hence!

ABEL. What for?

CAIN. For the refreshment of our bodies
 And to look at our crop,
 [670] [To see how things] have grown, and if they are
 in flower.
 To the fields then let us go forth,
 We shall be the easier for it afterward.

ABEL. I shall go with thee where thou wilt.

CAIN. Come then, thou wilt do right.

[675] ABEL. Thou art my elder brother,
 I shall follow thy wishes.

CAIN. Now go ahead, I shall go after
 At a slow pace, very deliberately.

Then they shall both go to a remote and seemingly secret spot, where Cain shall angrily rush at Abel with the intention to slay him, and shall say to him:

Abel, thou art dead.

ABEL. But why?

[680] CAIN. I will be revenged on thee.

ABEL. Have I done wrong?

CAIN. Yes, enough!
Thou art a proved traitor.

ABEL. Certainly I am not.

CAIN. Dost thou say not?

ABEL. I shall never be guilty of treason.

[685] CAIN. Thou hast been!

ABEL. But how?

CAIN. Thou shalt know soon.

ABEL. I don't understand.

CAIN. I shall make thee know very soon.

ABEL. Thou canst not prove it true.

CAIN. The proof is near.

ABEL. God will aid me.

[690] CAIN. I am going to kill thee.

ABEL. God will know it.

Then Cain shall raise his right hand threateningly against him, saying:
Here is what will prove it.

ABEL. In God is all my trust.

CAIN. It will be of little use to thee agaisnt me.

ABEL. He can indeed prevent thee.

[695] CAIN. He cannot prevent thy death.

ABEL. I put myself wholly at his pleasure.

CAIN. Wilt thou hear why I shall kill thee?

ABEL. Now tell me then.

CAIN. I shall tell thee:

[700] Thou didst make thyself too intimate with God.
Because of thee he has refused me everything.
Because of thee he refused my offering.

Dost thou think then that I will not pay thee for it?
 I shall render thee the reward for it:
 Today thou shalt remain dead on the sand.

[705] ABEL. If thou kill me, it will be wrongly done,
 God will avenge my death upon thee.
 I did thee no wrong, God knows it well,
 I have not set thee at variance with him at all;
 But I told thee to do such deeds

[710] As would make thee worthy of his peace;
 To render to him his rights:
 Gifts, first-fruits, offerings, sacrifices.

In return thou wouldst have had his love;
 Thou didst it not, now thou art angry;
 [715] God is true; who gives him service
 Does well, he does not lose it.

CAIN. Thou hast said too much, thou shalt die at once.

ABEL. Brother, what didst thou say? Thou didst lead me,
 I came out here trusting thee.

[720] CAIN. Trust will be of no use to thee;
 I shall kill thee, I defy thee.

ABEL. I pray God to have mercy on me.

Then Abel shall bend his knees toward the east, covering his face with his garments, which Cain shall strike as if he would kill Abel. Abel shall then lie prostrate as if dead.

The choir shall then sing the response:

"Where is Abel, thy brother?"⁵⁰

Meanwhile the Figura shall come from the church to Cain, and, after the choir has finished the response, he shall speak to him as if enraged:

Cain, where is thy brother Abel?

Hast thou entered into rebellion?

[725] Thou hast commenced strife against me,
 Now show me thy brother alive.

CAIN. How do I know, lord, where he has gone,
 Whether he is in the house or in his fields?
 And why ought I to find him?

[730] It was not my duty to watch him.

FIGURA. What hast thou done? where hast thou put him?

⁵⁰ *Ubi est Abel, frater tuus?* "Responsorium following the ninth lesson at Matins on the Sunday of Septuagesima." Studer, *Op. cit.* 55, 153.

- I know very well that thou hast killed him.
 His blood cries out to me about it,
 The noise of it reached me in heaven.
 [735] Thou hast committed a very great crime,
 Cursed shalt thou be all thy life for it,
 Always thou shalt have malediction,
 To such a crime such retribution.
 But it is not my will that man kill thee,
 [740] But that thou continue thy life in pain.
 Whosoever shall kill Cain,
 He shall be punished twice seven times.
 Thou hast killed thy brother, who trusted me,
 Grievous shall be thy penance.

Then the Figura shall go to the church. And devils shall come and lead Cain, beating him frequently, to hell. And they shall lead Abel away more gently.

⁵¹*Then the several prophets shall be made ready in a secret spot, which is convenient for them. The following lectio shall be read in the choir: "I call upon you, O Jews, I say".*⁵²

*And the prophets shall be called by name; and when they have passed in procession, they shall come in order and speak their prophecies openly and distinctly. Accordingly Abraham shall come first, an aged man with a long beard, clothed in loose robes; and when he has sat for some time on his stool, he shall begin his prophecy in a loud voice: "And thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed."*⁵³

- [745] I am Abraham, so I am named,
 Now hear all my discourse:
 Whoever has good hope in God,
 Let him keep his faith and his trust.
 Whoever has firm faith in God,
 [750] God will be with him, I know of myself;
 He tried me, I did his will,
 What he wished I did with confidence.
 I was willing to kill my son for his sake,

⁵¹ "Here begins the third and last act of the drama, i. e., the 'Procession of the Prophets'". Studer, *Op. cit.* 55, 159.

⁵² *Vos, inquam, convenio, O Judei.* "The opening words of the pseudo-Augustinian Sermon, out of which the Procession of Prophets and ultimately the *Mystère d'Adam* were evolved". Studer, *Op. cit.* 55, 161.

⁵³ *Possidebit semen tuum portas inimicorum suorum, et in semine (two) benedicentur omnes gentes.* Gen. xxii, 17-18. King James Ver.

- But I was withheld from it by him;
 [755] I was willing to make the sacrifice,
 God has imputed it as righteousness to me.
 God has promised me, and it will come true,
 Hereafter shall issue from me such an heir
 As will conquer all his enemies,
 [760] He shall be so strong and powerful.
 Their doors he shall hold with his hands;
 He shall not be a low underling in their castles,
 Such a man shall be descended from me
 As shall change our sentence;
 [765] By him the world shall be saved,
 Adam be delivered from pain;
 The people of all nations
 Shall have blessing through him.

When these things have been spoken, then, after a moderate interval, devils shall come and lead Abraham to hell.

*Then Moses shall come bearing a rod in his right hand and the tablets of stone in his left. After he has taken his seat, he shall speak his prophecy: "God shall raise up a prophet from among your brothers, such a one as me whom you now hear".*⁵⁴

- MOSES. What I say to you, I see it through God:
 [770] Of our brothers, of our law,
 God shall raise up a man;
 He shall be the chief prophet.
 He will know all the secrets of heaven;
 You ought to believe him more than me.

After this he shall be led by a devil into hell. In a similar manner all the prophets.

Then shall Aaron come in his priestly robes, bearing a rod with flowers and fruit; and taking his seat, he must say:

*"This is the branch bearing a flower
 Which gives forth the fragrance of safety;
 The fruit of this sweet branch'
 Will soothe the sorrow for our death."*⁵⁵

⁵⁴ *Prophetam suscitabit deus de fratribus vestris, tamquam me ipsum audietis. In the pseudo-Augustinian Sermon the prophecy of Moses runs: Prophetam vobis suscitabit Deus de fratribus vestris; omnis anima que non audierit prophetam illum, exterminabitur de populo suo. Studer, Op. cit. 56, 173.*

⁵⁵ *Hec est virga gignens florem
 Qui salutis dat odorem.
 Hujus virge dulcis fructus
 Nostre mortis terget luctus.*

Studer is inclined to believe (*Op. cit.* 56) that the author of *Adam* borrowed these lines from the Latin play he imitated.

- [775] This rod without planting
 Can bring forth flowers and bear fruit.
 Such a rod shall issue from my lineage,
 As shall do hurt to Satan;
 Such as without carnal begetting
 [780] Shall bear the nature of man.
 This is the fruit of salvation
 Which shall draw Adam out of prison.

After this David shall approach, adorned with the royal insignia and diadem, and shall say: "Truth has risen from the earth and justice has looked down from heaven. For the Lord indeed will bestow his bounty, and our earth will produce its fruit."⁵⁶

DAVID. Truth shall rise from the earth
 And justice from majesty,

- [785] God will grant us benignity,
 Our earth shall give its corn;
 Of its fruit it shall give its bread,
 Which shall save the sons of Eve;
 He shall be lord of all the earth,
 [790] He shall make peace, shall destroy war.

Let Solomon then come forward in the same adornments as those of David, yet so that he may seem younger, and taking his seat, let him say: "Because, being ministers of his kingdom, you have not judged rightly, nor kept the law of justice, nor walked according to the will of God; horribly and speedily will he appear to you. For a most severe judgment shall be for them that bear rule."⁵⁷

SOLOMON. Judah, God gave you law,
 But you were not faithful to him;
 He made you governors of his realm,
 For you were very well established;
 [795] You did not judge with equity,
 Contrary to God was your tribunal,
 You did not do his will,
 Very great was your iniquity,
 What you did shall soon appear;

⁵⁶ *Veritas de terra orta est et iusticia de celo prosperit.*

Et enim dominus dabit benignitatem, et terra nostra dabit fructum suum.

Studer (incorrectly?) refers to "Psalms lxxxiv. 12-13" as the ultimate source of this quotation; though he says, "In the 'Sermon' David recites a different prophecy," *Op. cit.* 56, 185-187.

⁵⁷ *Cum essetis ministri regni dei, non recte iudicastis, neque custodistis legem iusticie, neque secundum voluntatem dei ambulastis. (Horrende) et cito apparebit vobis, quoniam iudicium durissimum his qui presunt fiet. Exiguo enim conceditur misericordia. Wisdom of Solomon, vi, 5-7.*

- [800] For very severe vengeance shall be
On those who were the highest;
They shall take a bad jump.
On the lowly God shall have pity,
Shall render him joyous.
- [805] The prophecy shall be fulfilled,
When the son of God shall die for us;
Those who are masters of the law,
They shall kill him treacherously;
Contrary to justice and right
- [810] They shall put him on a cross like a thief.
For that they shall lose their lordship,
Because they shall be envious of him;
They shall come down from a great height,
They shall consider themselves very wretched.
- [815] He shall have pity on poor Adam,
Shall free him from sin.

*After this Balaam shall come, an old man clothed in flowing vestments and sitting on an ass; and he shall come to the front (in medium) and the knight shall speak his prophecy: "there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth."*⁵⁸

- From Jacob shall come a star,
Red with the fire of heaven;
And a branch shall spring from the people of Israel,
Which shall make rebellion against Moab,
And abase their pride;
For from Israel Christ shall come,
Who shall be the star of light,
All shall be illumined by him.
- [820]
- [825] He shall lead his faithful well,
His enemies he shall confound.

*Then Daniel shall approach, in age a youth, but an old man in costume; and when he has taken a seat, let him speak his prophecy, stretching his right hand toward those he is addressing: "When the holiest of holy ones shall come, your anointing shall come to an end."*⁵⁹

⁵⁸ Numbers, xxiv, 17. The Latin is: *Orietur stella ex Jacob, et consurget virga de Israel, et percuciet duces Moab, vestabitque omnes filios Seth.*

⁵⁹ *Cum venerit sanctus sanctorum, cessabit unctio vestra.* "This prophecy is taken verbatim from the 'Sermon', and is apparently based on *Daniel ix, 24*", Studer, *Ibid*, 203.

- I speak to you, Judah,
 Who are very wicked toward God;
 When the greatest of all the saints shall come,
 [830] Then you shall perceive your great wrong;
 Then your unction shall cease;
 Nor may you lay claim to it.
 Christ shall declare the saints,
 All the faithful shall have life for his sake;
 [835] He shall come to the earth for the sake of his people,
 Your people shall make him great opposition,
 They shall subject him to the Passion,
 Therefore they shall lose their grace.
 Bishop nor king shall they have then,
 [840] Rather their law shall perish by them.

After this Habakkuk, an old man, shall come in and take his seat; when he begins his prophecy, he shall stretch his hand towards the church, simulating wonder and fear. He shall say: "Lord, I heard thy voice and feared; I have contemplated thy works and trembled. You shall be recognized between two animals."⁶⁰

- From God I have heard news;
 Because of it I have a greatly troubled mind.
 So much have I examined this work,
 That my heart is greatly agitated about it.
 [845] Between two beasts he shall be seen,
 By all the world he shall be known.
 The one of whom I have such a marvel,
 He shall be pointed out by a star;
 Shepherds shall find him in a manger
 [850] Carved from dry stone,
 Where the beasts eat hay.
 Then he shall manifest himself to the kings;
 The star shall lead the kings to him,
 All three shall bring offerings.

Then let Jeremiah walk in with a scroll in his hand, and let him say: "Hear the word of the Lord, all ye of Judah, that enter in at these gates to worship the Lord." And he shall point to the doors of the church with his hand: "This saith the Lord of hosts, the God of

⁶⁰ *Domine, audisti auditum tuum et timui; considerasti opera tua et expavi. In medio duum animalium cognosceris.* "This prophecy is also taken from the 'Sermon', and is based on *Habakkuk*, iii, 2". Studer, *Ibid.*, 207-209.

Israel: Amend your ways and your doings, and I will cause you to dwell in this place."⁸¹

- [855] JEREMIAH. Hear the holy word of God,
 All ye who are of his school,
 The great line of the good Jew,
 You who are of his retinue,
 You shall enter by this door
 [860] To worship our Lord.
 The Lord of Hosts summons you,
 God of Israel, of heaven above:
 Make good your ways,
 Let them be as straight as furrows,
 [865] Let your hearts be clean,
 Lest any harm come to you;
 Let your study be upon good,
 Let there be no wickedness.
 If you do thus, God will come,
 [870] With you shall now dwell.
 The son of God the glorious,
 Shall descend into the world for you;
 With you he shall be as a mortal man,
 The heavenly Lord
 [875] Shall draw Adam from prison,
 Shall give his own body as ransom.

*Isaiah shall come next with a book in his hand, and clad in a flowing mantle; and he shall speak his prophecy: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots, and the spirit of the Lord shall rest upon him."*⁸²

- Now I shall say unto you a marvel:
 Jesse shall bring forth from his root
 A rod which shall bear a flower
 [880] Worthy of great honor.
 The holy spirit shall so enclose it
 That its repose shall be on this flower.

Then a certain one shall come out of the synagogue and dispute with Isaiah, saying to him:

⁸¹ *Audite verbum domini, omnis Juda, qui ingredimini per portas has, ut adoretis deum. Et manu monstrabit portas ecclesie. Hec dicit dominus exercituum, deus Israel: Bonas facite vias vestras et studia vestra, et habitabo vobiscum in loco isto. Jeremiah, vii, 2-3.*

⁸² *Isaiah xi, 1-2. Egredietur virga de radice Jesse, et flos de radice ejus ascendet, et requiescet super eum spiritus domini.*

[885] Now answer me, Sir Isaiah,
 Is this fable or prophecy?
 What is this that thou hast said?
 Didst thou compose it or is it written?
 Thou hast slept and dreamed it!
 Is it truth or jest?

ISAIAH. It is not fable but quite true.

[890]JEW. Make us see it then.

ISAIAH. What I have said is prophecy.

JEW. Written in a book?

ISAIAH. Yes, [the book] of life.
 I dreamed it not, but I saw it.

JEW. How?

ISAIAH. By the power of God.

[895]JEW. Thou seemest to me a childish old man,
 Thou hast a very muddled mind;
 Thou seemest soothsayer to me,
 Thou knowest how to watch the mirror;
 Now look in this hand of mine,

Then he shall stretch out his hand to him.

[900] [And see] if I have a sick or healthy heart.

ISAIAH. Thou hast the malady of wickedness,
 Of which thou wilt never in thy life be cured.

JEW. Am I ill?

ISAIAH. Yes, of error.

[905]JEW. When shall I be well?

ISAIAH. Never.

JEW. Now commence thy prophecy.

ISAIAH. What I say shall be without fail.

JEW. Now tell us thy vision again,
 Whether that is a rod or a stick,
 And who shall be born of its flower;

[910] We shall consider thee then a master,
 And this generation
 Will listen then to thy lesson.

ISAIAH. Now hear the great marvel,
 Ear never heard so great;

- [915] So great was not heard
 Since this life began:
*"Behold, a virgin shall be with child, and shall bring forth a son,
 and they shall call his name Emmanuel."*⁶³
 Near is the time, it is not far off,
 Nor will it delay, it is even at hand,
 That a virgin shall conceive,
- [920] And a virgin shall have a son;
 He shall be called Emmanuel,
 St. Gabriel shall be the messenger of it.
 The maid shall be the virgin Mary,
 And she shall bear the fruit of life,
- [925] Jesus, our Savior,
 Who shall draw Adam from sorrow,
 And put him again in paradise.
 What I say to you I learned from God,
 And it shall be fulfilled truly,
- [930] In this you must maintain hope.
Then let Nebuchadnezzar appear arrayed as a king:
*"Did not we cast three men bound into the midst of the fire?
 His attendants reply: True, king.
 Nebuchadnezzar: Lo I see four men loose and walking in the midst
 of the fire, and they have no hurt, and the form of the fourth is
 like the Son of God."*⁶⁴
- NEBUCHADNEZZAR. Listen to a great marvel,
 No man alive has heard it,
 What I saw concerning three children,
 Whom I had caused to be put into a fiery furnace.
- [935] The furnace was very big and terrible,
 And the flame clear and burning;
 The three were rejoicing greatly
 There where they were in the fiery furnace.
 When I beheld the fourth child,
- [940] Who was diverting them greatly,
 He had a shining countenance,
 And was like the son of God the mighty.

⁶³ Matthew, i, 23. *Ecce virgo concipiet in utero et pariet filium, et vocabitur nomen ejus Emmanuel.*

⁶⁴ *Tunc veniet NABUGODONSOR ornatus sicut [debet]: Nonne misimus tres pueros in fornace ligatos? MINISTRI: Vero, rex. [NABUGODONSOR]: Ecce video quatuor viros solutos decambulantes in medio ignis, et corruptio nulla est in eis, et aspectus quarti similis est filio dei.* "This prophecy", according to Studer (*Op. cit.* 57, 228-32), is taken literally from the 'Sermon'. But the words agree closely with those of *Daniel*, iii, 24-25.

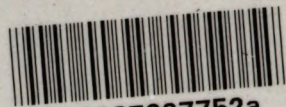
[illegible][illegible]

B89087927752A



89087927752

89087927752



b89087927752a